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Our Outlook Tower.

MATERIALISTIC TESTS OF SURVIVAL.

A "LIE DETECTOR" VINDICATES THE TRUTH!

A CENTRAL News cable from New York reports that Dr. Hereward Carrington, a noted American Psychical Researcher who is not recognised as a Spiritualist, has succeeded in getting "fraud-proof" tests of survival by means of an electrical device which he calls a "lie detector."

Dr. Carrington has made his tests for a year with Mrs. Eileen Garrett, the well-known English medium, who professed to be controlled by the spirits of six different Americans whom he summoned and whose history was known only to their respective families.

Dr. Carrington's method was to select a list of 100 "stimulus words," which he read one by one to the spirit "controlling" Mrs. Garrett while in a state of trance. He recorded the ideas associated with the stimulus word by the spirit under examination, the time required to make the response, and with his electrical registering device recorded the emotional pulse set up in the medium's body by each word.

Dr. Carrington believes this method is a fraud-proof test of distinct personality and that simulation was impossible. He says that if the medium consciously or unconsciously tried to fake reactions suitable to the varying personalities purporting to communicate, it could not be done without detection by the apparatus. The "lie detector" would either show the same emotional pattern under a superficially different set of words, or if the medium tried to guard against this it would show a strong emotional reaction before each response, indicating that the medium was making a deliberate choice of reply. Under those conditions the timing would also be at fault.

"I can say now," Dr. Carrington reports, "that our experiments seem to have shown the existence of mental entities independent of the control of the medium through whom they were summoned, and separate and apart from the conscious or sub-conscious mind of the medium."

ASTROLOGICAL WARNING TO AIRMEN.

DANGER FOR THE MOLLISONS.

MR. CHARLES E. MITCHELL, of 4, Delph Street, Halifax, a keen student of astrology, published a warning to airmen in the *News-Chronicle* of July 3 that "the planetary influences are bad for flying on the 8th, 14th and 22nd of this month" (July). He specially mentioned the Mollisons, and said they should not fly on these dates.

This warning was fully justified for on July 8, there were three air crashes; on July 14 an aeroplane took fire at Bradford, and on July 22 the Mollisons started on their Transatlantic flight which ended in disaster next day just before their goal was reached.

Mr. Mitchell adds the following notes about these famous flyers:—

"Mrs. Mollison was born on July 1, 1903, in Hull, which makes her numbers 3 and 1. It is interesting to observe that she enters her 31st year of life on July 1 this year, which brings the 3 and 1 together. When this happens, important events coincide with the particular year.

"Mr. Mollison was born at Glasgow on April 19, 1905, which brings in the numbers 10 and 29. He entered upon his 29th year of life in April this year, so that both these flyers appear likely to experience some eventful times this year, and in Mr. Mollison's case the 10th and the 11th seem to be the important dates to watch."

In a letter to ourselves Mr. Mitchell asks us to stress the special danger to Mrs. Mollison this year as the Sun is now in opposition to Saturn in her horoscope. He says:—

"She ought not to undertake another flight this year, as the signs are very bad for her, and she runs a great risk if she does not heed this warning."

We trust these counsels of prudence will be duly noted by Mr. and Mrs. Mollison. They have already gained the world's admiration not only by their amazing heroic adventures but by their admirable graces of character, and it would be a heartrending calamity if they were now to venture once too often!

OBSESSION PROBLEMS.

DR. NANDOR FODOR in a recent lecture on "Obsession" at the Edinburgh Psychic College, said that obsession was defined medically as a state in which the mind of the patient was dominated by fixed ideas. It was also regarded by many as the domination of an individual by a discarnate entity. The difference between mediumship and obsession was not a difference in principle, but in purpose, duration, and quality. Once the existence of discarnate entities was admitted, the possibility of obsession could not be disregarded. It was time that the medical faculty should wake up on this subject, and learn something from psychic investigation.

He described the Thomson-Gifford case as an important item of evidence in this matter. It was reported in the American S.P.R. Proceedings. Thomson, a business man, suddenly became seized with an impulse to sketch and paint. The style of this work, for which he had shown no previous capacity, was undoubtedly that of Gifford, an artist who had died six months previously. Thomson had visions of scenes in the neighbourhood of Gifford's country house, and often had a hallucination that he was Gifford himself. He became unable to follow his former occupation, and was treated by Professor Hislop, who came to the conclusion that the case was not merely one of mental disorder. Steps were taken to reason with "Gifford," the "control," who was persuaded to cease his obsession.

The lecturer said there was a practical system of dealing with such cases in the Psychopathic Institute of Chicago. Obsessing entities were mostly earthbound spirits who did not necessarily mean harm to the person obsessed. If, however, an evil personality got into control, the obsessed might be driven to criminal offences.

There were historical cases of obsession becoming epidemic. The Beecham case, investigated by Dr. Morton Prince, of Boston, showed evidence of obsession by a third personality. The case was not treated as such; but this third personality claimed to be a spirit. She wrote automatically, was always conscious, and had no conception of time. She was the acting link between the other personalities and was a mischievous entity.

Another instance mentioned was that of a shell-shock patient, who suffered at times from the agony of fear experienced by a close friend and comrade at the time of his death.

"SPIRITUALISM'S GREATEST MAN."

WE have pleasure in culling the following courageous appreciation from the *Survival Magazine*, of which Mr. Clifford W. Potter is the spirited Editor.

"We are afraid there is a tendency nowadays to belittle the work done for this Movement by Sir Arthur Conan Doyle. Some Spiritualists rather enjoy belittling others. We feel, however, that when Time gives her testimony, he will be remembered as Spiritualism's greatest man. He alone did more to popularise this Movement than a hundred of the other hangers-on, some of whom, we fear, only seek advertisement for themselves, which undoubtedly they can obtain in abundance.

"Sir Arthur was an untiring worker. When over sixty he commenced a world tour which was to culminate with his death. The miles he travelled, and the vast numbers he addressed, stand as his monument. The first tour was in Australia—36,000 miles covered; over 50,000 addressed; the most popular and successful tour Australia has known. Sometimes he addressed audiences in almost tropical heat, after travelling a very long journey, and interviewing a none too respectful Press. He never spared himself.

"Surely it is sufficient to say that when he died, thousands on thousands felt that they had lost an intimate and personal friend. So did he endear himself to his people. In a few years time he will be a tradition—a man who, over sixty, exceeded the labours of St. Paul, and made himself personally beloved by a greater multitude than St. Peter." J.L.

The Psychograph in the Home Circle. AN INSTRUMENT USED BY EARLIER GENERATIONS.

MR. W. W. LOVE, building contractor, of Dover House, 170, Westminster Bridge Road, S.E.1., sends us some interesting information as to a home-made apparatus for spirit-communication with which he is receiving wonderful results.

"Many years ago," he writes, "you published in the *Psychic Gazette* my experiences, as a non-professional trance medium, with the Chinese priests in a Chinese Temple, which created considerable interest.

"I believe you will be interested to know that some months ago I became acquainted with an apparatus which was used in Central Europe by by-gone generations, long before the advent of Modern Spiritualism, for communicating with the world of spirits.

"From the illustrated particulars I obtained we constructed a home-made instrument which is known as the Psychograph, with which we are obtaining astounding evidential messages, with full names, dates, etc., of which I enclose particulars.

"I shall be pleased to answer any enquiries from any of your readers who enclose a stamped addressed envelope.

"During almost forty years of fearless, scientific and orderly investigation of spirit manifestation, I have never known a human medium to give such convincing tests and messages as those obtained through this simple and remarkable instrument, even by investigators with no previous experience of such matters.

"These investigations were carried out under circumstances which preclude any idea of fraud or monetary consideration, and in full light.

"For details of this remarkable apparatus I am indebted to Mr. F. Gurtis, who is not a Spiritualist. The particulars of his interesting experiments first appeared in the German language. And more particularly am I indebted to his friend, an artist, who was commissioned by a Sicilian nobleman to paint a picture of his castle, which led to the discovery of the Psychograph.

"This artist writes as follows:—'In one of the rooms of this castle was a library containing records of the castle and estate, which had been preserved for many generations. Being particularly interested in old woodcuts and copper plate engravings, I discovered an eighteenth century manuscript, a chronicle of the castle and its surroundings. In it there was an illustrated description of an apparatus by means of which earlier generations communicated with the World of Spirits.'

THE PSYCHOGRAPH IN OPERATION.

"With a home-made Psychograph, constructed from the illustrated particulars available, many highly astounding evidential messages have been obtained, and all is so very simple.

"The four operators at our second experiment placed their finger-tips lightly upon the tablets at the ends of the laths so that these could just be touched, without there being any pressure upon them.

"So great at times was the pull by the invisible power at the pointer, that it was with difficulty the hands were kept upon the tablets.

"At several of our sittings, so rapid was the movement of the pointer, we could hardly write down the letters indicated. The answers came freely, and often statements were received unasked for.

"I doubted whether there would be any result, as one of our sitters was a pronounced agnostic, and had been so for many years.

"The instrument soon began to move and the pointer paused over one letter after another. Each letter was read off and noted.

"It was found that the letters were not a mere haphazard combination, but formed words and sentences, of which the following are copies:—

"Doris Farmer, medical student, born in Chester 1902. Died of influenza at Ambleside Street, New Brighton, February 1928. Dissect each item carefully for your proof. A dread of death tinged all my youth with sadness. Priests did not allay fears. Now I know there is no death so live in peace. Good-night.

"Zaarhoof, Egyptian officer, died of fever, Soudan. Born Cairo. Life immortal, proclaiming death is naught. All things with a future meaning must a beginning make. If I find a believer to my liking will teach you many truths. In olden times a man was judged by the brevity of his words. Times have changed. You deem him cleverest who employs the most and longest words. That is not my way. Cast not your pearls before swine. A great thinker must spend time in meditation, so seldom joins in idle chatter. A vain man rejoices in the sound

of his own voice. Good-night.—Zaarhoof.

"Quolidiferry, Egyptian. Occupation, doctor. Born Cairo 1865. Died Cairo 1906. Never despise prophecy. Nothing is wasted if you digest it.

"Mieasner, born at Dusseldorf 1769. Herr doctor. Died at Dantzig 1833. Outer covering have I none, by your leave I greet you.

"Consuelo, died 1856 to awaken to a new consciousness. Now she can visit you at will. Be prepared for a demonstration. So much power we could do almost miracles. Good-night.

"Fama, a wife. Born 1675 Bethsaida, drowned in the river Jordan 1746. Gracious children of God, I salute you. Learn now the truth of the Seers. There is no death.

"Question:—'Are there any unseen friends present who are known to an investigator?' Answer:—'Minnie Gale.'—Name recognised by our agnostic investigator as that of his wife.

"Question:—'If you are really this gentleman's wife, can you give us a message so that he will know it is you?'—Answer:—'Billikins.' The husband:—'That is what she used to call me.'

"Question:—'Is there any other unseen friend present who is known to yourself and your husband?'—Answer:—'Jack Cave.' The husband:—'That man and my wife are the only two people at whose bedside I have been when they were dying.'

"Question:—'Has our unseen friend a message?'—Answer:—'Tell mother to tell Joe to kiss mother for me. I am not dead.' The husband:—'He has a brother named Joe who is living with his mother.'

"Four ladies sat at the Psychograph at another sitting, placing their finger-tips lightly on the tablets.

SPIRITS CROSS-EXAMINED.

"Question:—'Are there any unseen friends present who are known to an investigator?'—Answer:—'Mother.'

"Your name please?—'Annie.'

"Your maiden name?—'Murphy.'

"Your married name?—'Russell.'

"Your age at the time you passed on?—'34.'

"The day of the week?—'Wednesday.'

"The month?—'January 18th.'

"Where did you die?—'Manchester.'

"All the above details proved to be correct.

"Question:—'Is there anyone present who is known to Mrs. Jurman?'—Answer:—'Husband, Will Jurman.'

"Your age, please, when you passed on?—'39.'

"The month?—'July.'

"Can you give us the date?—'21st.'

"The year, please?—'1917.'

"Have you a message for your wife?

"Kiss good-night, Dick, I am not dead.'

"All the above details correct. Dick was the pet name he called his wife when on earth.

"Sister Lily," was written.

"Where were you born?—'Kensington.'

"Have you a message?—'Give my love to George (her husband). I am not dead.'

"Question:—'Are there any unseen friends present who are known to Mrs. Morey and Miss Morey?' Answer:—'Father.'

"Your name, please?—'Jim Morey.'

"Can you tell us where you were born?—'Devon.'

"The name of your wife, please?—'Vinnie.'

"Who have you met since you have passed on who are known to your wife and daughter?—'Harry' (his brother-in-law who had passed on eight weeks ago).

"Has Harry a message?—'Tell Louie (his wife) I am not dead. I am with Jim.'

"Anyone else present?—'Dave' (another brother-in-law), 'Arch.' (his son), 'Bertie' (another son), 'William.'

"There are so many Williams, can you give his surname?—'Potter' (a friend of his daughter, killed in the war), 'Vince Cross' (another friend killed in the war), 'Tom Wishart' (a close friend of the family), 'George Coggins' (another close friend), 'William Laundry' (another friend).

"Are you glad your wife and daughter know you are not dead?—'Yes. God bless you.'

"Is there anyone else who would like to give a message?—'William Potter.'

"Where were you born?—'Bridport.'

"Your age when you passed on?—'36.'

"Your occupation when here?—'Hairdresser.'

"Have you a message?—'Tell Elsie I am not dead.'

"All the above proved to be correct."

“The Sign :”

THE SPIRIT-RETURN OF A YORK MINSTER VERGER.

By MARY WINEFRIDE SLATER.

It has taken exactly ten years to convince me of the truth of Spiritualism. My extreme scepticism has caused great annoyance to many of my friends, who declare that one half of the proofs I have received would have been enough to convince them. My psychic powers have also been apparent to them, but I still felt uncertain how much was due to telepathy, subconscious mind, or the power to tap what Professor Richet calls our “Sixth Sense.” My friends in Spirit, too, have, through many mediums, expressed their distress at my attitude.

They declared that I have been spoiling good mediumship through lack of faith, thus creating a barrier they were unable to penetrate.

My “conversion” has come quite unexpectedly, although I had been warned by a medium a few days before that it would take place. I had become so wearied by tests that still left me unconvinced that I vowed unless the spirit people could give me “a sign,” that should be proof positive to me, I would give the whole matter up once and for all.

A SIGN PROMISED WITHIN THREE DAYS.

The last medium to whom I went said to me, “They tell me you have asked for a sign, and they will give it to you within the next three days.”

Next day I went to a meeting where the well-known blind medium, Arthur Clayton, gave clairvoyance. He had to be led on to the platform, being completely sightless. After giving at least half a dozen Christian names, with the correct surnames attached to them, and the exact description of each spirit, all of which were recognised by their friends and relations, he suddenly called out :—

“Does anyone here know John White?”

No one answered. He then gave a full description of the appearance, character, and dress of a spirit giving this name. “He is wearing a strange dark uniform,” he said. “I have not seen it before, and with it he wears a high white starched collar, with the tips turned down in front.”

Someone asked if this could be a military uniform. Arthur Clayton said he did not know, but that John White was connected with the Church in some social way more than parochial. There were more than two hundred people in the room, but no one could explain this uniform, or recognise the spirit, who was described as a Christ-like character.

“Before passing on,” the medium continued, “John White felt a gradual numbness which spread from the knee up the left side to the heart, which ceased to beat.”

The message given by this spirit was said to be for someone who suffered from a nameless fear of the unknown, which was so disturbing that it caused the person to become quite helpless. It was a fear for which they were unable to account, and ashamed to speak of. This, said John White, was due to want of self confidence, and also

to repression of strong psychic powers which if developed would cause the condition to cease.

Unfortunately, no one claimed this message, or recognised the spirit, and the meeting closed with prayer and a hymn, as it had begun.

I was very disappointed as I had felt quite confident that I should receive “the sign” promised me.

THE TOLLING OF YORK MINSTER BELLS.

The following day York Minster bells were tolling for a funeral, which is not usual unless it is for the death of some royal person, or someone who is connected with the Minster. I noticed many city officials and well-known people in the town, making their way to the Minster in black coats and top hats, a most unusual head gear

these days! In spite of several inquiries I could not find out for whom the Minster bells were tolling, and I thought no more about it.

On the third day I visited some friends, and their first remark to me was, “Wasn’t it sad about old John White. We thought of you when we saw the account of his death in the evening paper. He had a large funeral in the Minster yesterday. Did you go? We knew what a friend he was of yours.”

I felt as if I had received a shock which left me breathless. My dear old friend, Mr. White, had passed over to the Other Side. He had already returned to tell me so and to keep a promise he had made the last time I saw him alive in the flesh. We had made a solemn pact that whichever of us passed first to the spirit world should return to give proof of the continuity of life.

I had no idea that he had been dangerously ill, for I had seen him only a few weeks before alive and well. I had never known him by his Christian name and I had not known of his

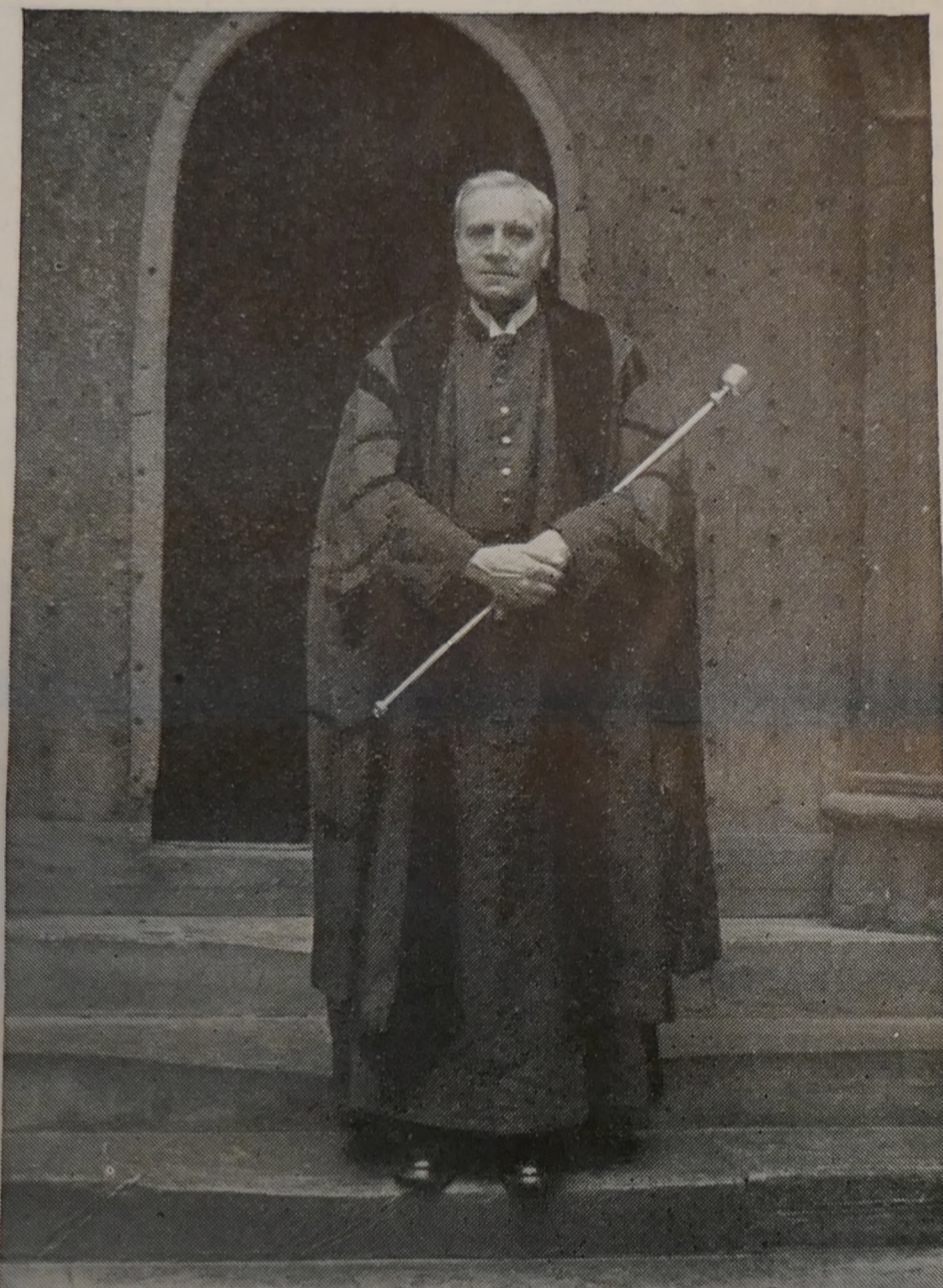
passing; therefore it had not occurred to me that he was the John White who had been speaking to me from the Great Beyond, although I felt that the message he gave described a condition from which I suffered severely, and could have applied to me when it evidently did not concern anyone else in the room.

Please God he knows now how grateful I am for what he has done, for it is surely no easy matter for one “to return from the dead,” especially only sixteen hours after the change has taken place, and when the mortal body lies still unburied!

I firmly believe that the spirit friends deliberately prevented me from hearing of his passing, because they knew I should be unable to try to bring telepathy or thought transference or subconscious mind into the question. I never take an evening paper as I hear my news on the wireless, and there was no mention made there of the passing of Mr. John White!

JOHN WHITE A MAN HIGHLY ESTEEMED.

It is still difficult to understand why I could get no answer to my inquiries about the tolling of the Minster bells, for Mr. White was a verger at the Minster for thirty-three years. He was loved and respected by everyone, and held in high esteem by two Archbishops, Dr. Maclagan and Dr. Temple, also by two Deans, Dean Pury Cust and Dean Ford. In fact, he was held in high esteem by Canons and Minor Canons and all the Church dignitaries.



MR. JOHN WHITE.

Photo by Herbert Speed.

Queen Mary once wrote to him personally to thank him for the manner in which he had conducted her round his beloved Minster, and he had received many letters from American visitors in recognition of the way he had given them the full historical details of the ancient building, and shown to them so proudly the beautiful stained glass windows, which are unequalled in any other cathedral in the world.

HIS VISIONS IN THE MINSTER.

Unknown to all save a few, he was a convinced Spiritualist. He was clairvoyant and clairaudient. Many a time have I sat with him in the dim light of the wonderful nave looking towards the High Altar, and he has described to me his visions. On one occasion he saw the late Dean Pury Cust standing at the Altar, with his hand raised to make the Sign of the Cross over him in blessing.

Some years before he had been at death's door and Holy Communion was brought to him. He told me that for an instant then he saw Christ Himself, who gave him the sacred elements, and then the vision faded.

Such a man of "Christ-like character," as the medium had described him and to whom such visions came, was my friend. I knew him as perhaps no one else did. He seldom spoke of these things; he would have been considered insane!

It was not surprising that no one recognised the "very dark uniform." The Minster vergers wear cassocks, over which is a cloak with a black velvet collar. He alone of all the vergers wore "a stiff white starched collar, with the tips turned down." The other vergers wore those similar to the clergy! His connection with the church was indeed "more social than parochial."

HE COMES TO RE-ASSURE ME.

A reaction set in when I thought things over. John White, I told myself, was quite a common name. Possibly the blind medium had been told of his passing, but would anyone think to tell him of the butterfly wing tips to his collar? He only came over to York the afternoon that John White passed over, and left again that night. In a torment of doubt I went to my room, and after a prayer for help I took a pencil and paper and wrote the following question:—"John White, dear friend, did you come to me at the meeting the other night?"

The reply came to me clairaudiently, "Yes! I am over here at last. You will never guess who is helping me—your father!"

My father had been Vicar of a church here and had known John White for many years, but Spiritualism had been anathema to him. Since then he has been through to me several times, especially on one occasion at a crowded Sunday evening service at the Grotrian Hall,

where I was quite unknown among hundreds of people. The finest of all mediums, Estelle Roberts, described him to me. She said he was very proud of me and only wished that he had known all that he had learnt since passing over so that he could have taught the truths of Spirit Communion.

A TEST QUESTION.

Again I pressed for a test, and put another question:—"Forgive me, but this may be coming from my own mind; tell me, what did you pass over with at the end?"

"I became paralysed in my left side and then my heart gave out. It was a stroke."

Here was something tangible at last. I left the house and met my friend Chancellor Austen, who is Chancellor of the Minster. "We have lost a friend," I said. "Yes!" he answered, "I have known him since he was a boy. I was with him constantly during his illness and at the end!"

"What did he die of?" I asked. "He was ill for sometime with bladder trouble which became worse," he answered; "and then the inevitable end came suddenly."

Next day I decided to take my courage in both hands and go to see Mrs. White. I told her all that had happened and how wonderful it seemed that her husband had been able to return so quickly. I asked her what he had died of.

"He was seriously ill with bladder trouble for some weeks," she said, "but at the end his left side became paralysed and his heart gave out. He had a stroke! What you wrote in your room was quite correct, but only myself and those attending him knew this to be the cause of death."

SOME OF HIS FRIENDS IN SPIRIT.

I then told her I had seen clairvoyantly with her husband, Archbishop Maclagan, Dean Pury Cust, Dean Ford, and lastly a Mr. Dunsford, who was a reporter on a Yorkshire newspaper.

"What connection had Mr. Dunsford with your husband that I should see him so strongly with him?" I asked.

"He was my husband's greatest friend!" she answered.

Now Mr. Dunsford used to carry the processional cross at my father's church and serve at the altar! I had no idea he ever knew John White. My father left York twenty-five years ago. Mr. Dunsford was his most devoted worker and friend. It is evident that, united again on the other side of life, my father had enlisted his services to help John White in spirit to communicate with me.

I have accepted "The Sign." There is no other course open to me from now for all time henceforward.

"Twenty Years After": Things Worth Recalling.

From the "International Psychic Gazette" for September, 1913.

FAITH CURES AT LOURDES.

THE *Daily Mail* is not one of the newspapers in which we usually look for any appreciative accounts of supernormal happenings, but it is coming into line with present-day progress. Its medical correspondent at Lourdes reports that "there have been startling and complete cures of unmistakable organic disease during the Irish pilgrimage," and that he has "been greatly struck by the large number of cases of improvement, which he can only attribute to the profound faith which actuates the habitués of the shrine of Lourdes."

HEALING AND HEALTH.

There is within everyone, and entirely under his control, a centre which makes for healing and health. Those who know and relate themselves with it, restore their lost health, and those who are well always remain well.—*Dr. Julia Seaton Sears.*

THE ZOMAH'S TELEPATHY.

We have in the Zomahs now performing in London true telepathy (wrote Miss Scatcherd), not code tricks. Madame Zomah receives impressions in the form of pictures. M. Zomah sees where others are blind. As a child he perceived that telepathy was a faculty that could be cultivated, given the right conditions.

People who are inclined to doubt it should ponder seriously the recent weighty utterance of Sir Oliver Lodge on the subject of telepathy:—

"Inasmuch as the significance of telepathy is very great and wide, nothing less than a new volume in the history of human knowledge, some slowness in accepting it is natural and wholesome enough.

Few people probably realise the far-reaching scope and fundamental consequences of this newly-discovered human faculty; it tends to unite the two states of existence and to demonstrate the transcendence of the spiritual over the material in a

way which the anciently known human faculties did not."

SIR OLIVER LODGE'S B. A. ADDRESS.

Sir Oliver Lodge delivered his presidential address to the British Association at Birmingham on September 10 on the continuity of human life beyond this mortal plane. He testified that thirty years of experience of psychical research, begun with the usual hostile prejudices, had convinced him that memory and affection are not limited to association with matter. He had assured himself by pursuing the methods of science that personality persists beyond bodily death.

Gradually we may hope, he thought, to attain some understanding of its nature and a larger, perhaps ethereal, existence, and of the conditions regulating its operations across the chasm of life and death.

VOUT PETERS' EXPERIENCE.

After nearly twenty years' practical working as a clairvoyant and medium, I am more assured of the true identity of the spirit people than ever. When I first entered into the investigation of Spiritualism every medium described to me a spirit of a man who was dressed in the old John Bull costume and gave his name as Charles. I could not recognise him, but one day when talking to the widow of my eldest step-brother, and telling her of this experience, she said, "Oh, that's all right, it's George's (my step-brother's) grandfather, Charlie McGill, who was the last man in Wandsworth to wear the old John Bull costume."—*Alfred Vout Peters.*

UNIMPEACHABLE EVIDENCE.

Unimpeachable evidence demonstrates that life and intelligence exist in the unseen, and that the simplest explanation of the phenomena observed is that the unseen communicators are—in some cases at any rate—really the persons who once lived on earth whom they profess to be.—*Sir Wm. Barrett.*

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The Late Alderman D. J. Davis, J.P.

BIOGRAPHICAL SKETCH BY J. MILLOTT SEVERN, F.B.P.S.

SPIRITUALISTS, Phrenologists, the Labour Cause, and the Municipality of West Ham have lost a very able and earnest worker in the passing of ALDERMAN D. J. DAVIS, J.P.

It is a great achievement to have risen from pit boy to Mayor; and with scarcely any school education to have associated himself successfully with many varied departments of public and religious work. It shows that where there is innate ability to do things, there is little that can deter the successful unfoldment of the mind's powers. Difficulties and obstacles act only as a spur to overcoming them. In dealing with the practical concerns of life, native ability, common-sense, intelligence, and experience are far greater assets than an academical education; it is the man of the people—born to lowly conditions, and with earnest intent to do the right—who holds sway, and is capable of the greatest helpfulness to his fellows.

Few men could more amply represent the latter type than Alderman Davis, a member of the West Ham Council from 1903 until last year, and an ex-Mayor of the Borough, who passed on to the higher life after a long and distressing illness, on July 18 last, at the age of seventy-seven.

A Welshman by birth, he was one of the best-known public representatives of the district, and in looks greatly favoured his fellow countryman, Mr. Lloyd George. Frequently, when walking out with him, one would hear people remarking: "There is Lloyd George," which recognition rather amused him!

Alderman Davis, a Dowlais boy, began work in a Welsh coal mine at the age of nine. His father, also a miner, died at an early age, and he, being the oldest of the family, was when quite young involved in the cares of domestic responsibility and the support of the family. He continued to work in the mine until twenty years of age, when trouble with his eyes compelled him to give it up. Until he was well in his 'teens, he could speak only his own native language, but he attended night school, and made every effort to learn English and otherwise educate himself.

He became a fluent speaker, and identified himself with the Salvation Army when in its infancy. He went to London, was attracted by the open air preaching of General Booth, and for a while became the General's private secretary. Both he and his wife, who was a capable, good woman, were for many years earnest workers in the Salvation Army.

Forty years ago they settled in Canning Town, and he at once entered into the public life of the Borough, industrially and politically. Whilst chiefly devoted to the Labour Party interests, his activities spread in many directions. He became honorary secretary to the Labour group, in which capacity his intellect and abilities were readily recognised.

For many years he took an active part in the Mansfield House Settlement, and was for a long period manager of The Wave Lodging House in Victoria Docks, belonging to the Settlement.

In 1910 he was elected Alderman of the Borough, and Mayor in 1920-1. During his mayoralty, he had the honour of receiving their Majesties the King and Queen, when they visited Plaistow to open the Triangle Club.

As a local Councillor and Magistrate, his wisdom and advice were sought by all kinds of workers, who recognised him as an earnest fellow worker and friend. He served on most of the important committees of the Council, and at different times was chairman of the Education and Finance Committees, for many years was the Corporation's representative in the Metropolitan Water Board, and one of the original Governors of the West Ham Secondary Schools, and retained his position continuously.

He was parliamentary agent and secretary to Alderman Will Thorne, and in 1918 contested the Silvertown Division for parliamentary honours against his old friend and colleague, Alderman Jones. During his mayoralty he lost his helpful and encouraging wife.

In his early life he had a great desire to become a missionary, but yielded to the request of his mother not to leave her during her life time. He became Baptist minister at Buckley, Flintshire, and Tarporly, Cheshire.

When quite a youth, a travelling phrenologist, lecturing in his district, visited his home, and marked charts for himself and his sister. The charts, being printed in English, he was unable to understand them, but a friend translated the delineations into Welsh, and he was so struck by their accuracy that afterwards he availed himself of every opportunity of studying phrenology. He accounted it amongst the most helpful of his studies. He became a member of the British Phrenological Society, Incorporated, obtained by examination its qualifying diploma, became a council member, and afterwards was elected President, B.P.S. In interviewing workers, and on the magisterial bench, he invariably applied his phrenological knowledge to cases under consideration, and with such success as often to amaze his fellow magistrates, who during the hearing of difficult cases would solicit his opinion



ADLERMAN DAVIS.

regarding the real characters of prisoners and witnesses.

In Spiritualistic circles Mr. Davis proved himself a most influential and indefatigable worker—as public speaker, lecturer, and later as clairvoyant. One of the secrets of his success in all public work was his intensely human and sympathetic nature. He brought down all his knowledge to the simple understanding of his audiences, whom he frequently kept in rapt attention. His wide experience of life, his philosophic outlook, his personal charm, sincerity and simplicity, and his intense enthusiasm in whatever subject he espoused made him a very likeable and lovable man. His immense services to the cause of Spiritualism, to which he was attracted by a conviction of its truth, must have benefitted untold numbers seeking Spiritualistic truth and consolation.

Phrenologically, he had a fairly large head, a thinking, reasoning mind, strongly endowed with philosophic thought and intuition, psychic power and imagination. Whilst daring, when real courage to contend with opposition was needed—and the width of head at the base of the brain gave him immense energy and endurance—yet in disposition he was cautious and prudent, sensitive and peaceful. He was highly spiritual, sympathetic, more optimistic generally for others than for himself, serious-minded, friendly, home-loving and affectionate. He had, besides, a great ability for music and singing, and at one time led a choir.

Recent Developments at a Montreal Circle. SPIRITS ACCOMPANY THE GRAMOPHONE.—RESCUE WORK.

By FLORENCE HELSBY.

THE Editor has asked me for a short *resumé* of the Spiritualistic work I am now engaged in, and I am pleased to respond, but whether I can do it satisfactorily is another thing!

It is getting on for four years since I received the gift of automatic writing, and from that time on I have made steady progress in my mediumship. "Imperator"—otherwise "Malachi the Prophet"—has given thirty addresses through my voice, and some of these have been published in the *Gazette*.

"Harry," as you know, is my regular control, and he sings through my voice music and words I have never heard before. He also gets many messages through on the musical vibration. "Harry" when on earth was a teacher of pianoforte, singing, counterpoint, and harmony, and he was also a composer.

On December 30, 1930, I was asked by my guides to purchase a gramophone and records, which would be chosen by them. They instructed me where to go to buy them, and the records, selected were all classical and instrumental—nothing at all vocal. Next day and every succeeding day I was told at certain times what records to put on. I did not know what this was for but thought it was perhaps for the vibrations.

BIRTHDAY CELEBRATION.

On January 19, 1931 (17 days after the gramophone was installed) Beethoven's *Sonata Pathétique* was being played (third movement) when my sister heard "Harry" singing (without words) in his natural voice (baritone) for four or five bars. He stopped and then sang again. My sister turned to me in amazement and said, "I hear 'Harry' singing." I was in a semi-trance, which she had not noticed, or she would not have spoken. I was very much upset for a little while and then "Harry" wrote, "It was me Maggie heard, and thank God she heard me." He had been trying hard, he said, for this to come two days before, which was my sister's birthday.

Next day, when the same records were being played "Harry" was not heard, but on the following day my sister heard him again.

I did not hear him until February 6, 1931 (21 days later), but since then we have heard him regularly, and a number of other voices have developed one by one, and the beauty of it all is that the voices are perfectly natural. In some there is no huskiness whatever. They are soprano, tenor, bass and "Harry's" baritone.

New records are being added as my guides request. Sometimes we do not hear "Harry" at the first trial of a new record.

My guides are very successful in developing new mediums. "Imperator" and my guides have stressed the point that good sincere mediums are so badly needed.

In June, 1932 I was asked to sit twice a week for rescue work. I was told that it required great love and courage for this work. I asked what was the procedure, as I knew nothing at all about rescue work, not having even read about it.

This was the *modus operandi*. I am clairvoyant and clairaudient, so when these undeveloped spirits are brought I describe them to my sister and she talks to them. Then I tell her what they say in reply. My guides told me they were

to be talked to just as we would to anyone on earth.

We have had some terrible cases, and some spirits not really bad but just rooted to their old life-long ideas.

Sometimes when we cannot get them to speak my guide will tell me of an incident in their lives which will immediately awaken them to action, as it were.

Some do not even know they have passed over, so we have to be careful to bring the knowledge around gently. My guides tell me that the higher spirits cannot reach them, as they can respond only to earthly vibrations.

I could fill a volume of what we have been told by the different spirits that have been brought to us in the last twelve months—from unprogressed spirits of centuries ago to a present day suicide.

A VIVISECTOR'S RETURN.

One very horrible experience I must tell you about. This particular evening I felt the most unusual and violent vibrations, and then I saw a most horrible sight. It was of a man with a hawk-like nose, his mouth was slit from one side of his face to the other, he had a most awful shaped head, and hands like talons—a very dark spirit indeed. I asked him who he was and what he wanted. He said he was a vivisector when on earth and that he had come to us for help, for until he had rectified what he had done on earth he could not progress. We promised him all the help that was within our power. He said he would not come again until he could show some improvement. He had no idea that he was such a terrible sight to behold until he saw my horror at the sight of him. His looks were the results of his horrible cruelty whilst on earth.

He has returned several times since and his hands are now normal, and so is his mouth. He says he still has a hard road to travel, and that he with many others are banded together working to bring about the release of those spirits wedded to the false idea that vivisection is the only means of curing disease.

My mediumship has progressed as follows:—

1. Automatic writing.
2. Semi-trance, singing, and speaking.
3. Clairaudience.
4. Training of mediums.
5. Clairvoyance.
6. Rescue work, and very lovely work we find it.

We are grateful that we have been chosen for it, for my guides tell me that until the lower planes are cleared of these undeveloped and unprogressive spirits who pour out their vibrations on earth, the earth conditions cannot improve much.

In May, 1931 "Harry" gave me the following message:—

"Our little brothers and sisters will be released from the tyranny of man sooner than is thought, for we at this side are banded with you for the fight in great force."

The above "little brothers and sisters" refers to the animal creation always spoken of in this way by "Harry."



There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown ever to ourselves, or when they are disclosed surprise nobody so much as the benefactor.—R. L. Stevenson.

Ernest Meads' Reminiscences.

A FASCINATING BOOK CONCERNING PROPHETS, SAINTS, AND MEDIUMS.

MANY remarkable experiences are related by Mr. Ernest C. Meads in his fascinating volume of reminiscences, published under the title of "The White Lotus" (Unicorn Press, 7/6).

To the present writer, who has no personal acquaintance with the author, Mr. Meads, judged from his platform manner and lectures, has always seemed to be the true embodiment of a Spiritualist.

One fears that we Spiritualists are not always very spiritual. Many of us are no better than members of other churches, and we set them no very high example. There are exceptions, of course; and Mr. Meads I have always regarded as a great exception. Have we not all noticed something very saintly about him? I have often wondered what it is, and why it is. This book gives us the key. He has talked with the Saints and the Saints have talked with him. St. Francis of Assisi, Saint Anthony, Saint Jerome, Saint Theresa, Saint Joan of Arc, and many others figure in this book; and we hear of many of the prophets and saints giving their portraits, through that fine spirit photographer, Robert Bourns, those of Abraham, Moses and Malachi being reproduced.

These portraits have been identified by clairvoyant visions of several mediums who have seen them. "It is not unreasonable," Mr. Meads writes, "that many of the great spirits from the high spheres of love should have given their portraits in order to strengthen the love and faith of those whom they employed in their Master's work."

And besides his frequent communion with the Saints, Mr. Meads long ago accepted the Master's service and dedicated his whole life to rescue work, which he is to continue after his passing hence in the life hereafter.

MRS. EVERITT'S MEDIUMSHIP.

Many will find strength and comfort in the words of the Saints in this book, and they and many others will be deeply interested also in Mr. Meads' recollections of famous mediums of the past.

Soon after he began to study the subject he came to be regarded as an intimate friend by Mr. and Mrs. Everitt, and witnessed in their home at Hendon the varied forms of mediumship which have made the name of Mrs. Everitt famous in the history of Spiritualism—"raps upon floor, walls and table, levitation of table and chairs, 'apports' of various kinds, 'direct' writing and 'direct' voice, also spirit lights, and occasionally the room was filled with a pungent perfume of flowers, of which there were none in the house."

The "direct" writing obtained through Mrs. Everitt's mediumship was most remarkable:—

"A sheet of paper with a small piece of lead from the point of a pencil was placed on the table around which she and her friends were sitting; the lights were then turned out, and the rustle of the paper as it was caught up was heard, while from the neighbourhood of the ceiling came faint tappings, followed by the fall of the piece of lead and fluttering of the paper as it fell, or was placed back upon the table."

"On turning up the light the paper was found to be covered with a dissertation, generally of an historical and religious nature, often concerning the life and work on earth of Jesus."

At a seance on March 24, 1871, at which eleven

persons were present, 608 words were written in a beautifully clear small style, in five seconds, and Mr. Meads gives an illustration of it.

Another wonderful phase of Mrs. Everitt's mediumship was that of apports:—

"Towards the conclusion of a sitting at Endsleigh Gardens, in the home of Mr. and Mrs. Stanley Watts, a spirit voice said, 'We are going to give you something.' In the silence that followed was heard the sound of the fluttering of a bird's wings. 'Turn up the light and see what we have given you,' said the voice."

"On doing so there was a small grey bird with a red beak (a Java sparrow) crouching upon the table. This bird was kept in a cage, and was alive a year later, to my knowledge."

"Where it came from and how it got into the room, no one knew. All present were people of honour, and personal friends; the door was locked, the windows shut and fastened."

THE DIRECT VOICE.

Another vigorous phase of Mrs. Everitt's mediumship was the "direct" voice:—

After turning out the light, within a very few minutes voices loud and clear would be heard in the air above our heads, talking as freely and naturally as though fellow mortals were in the room. I had long conversations with Wycherley, Edmund Kean, George Frederick Cooke, Barry Sullivan and Joey Grimaldi, the famous clown.

Grimaldi frequently produced a spirit light, which seemed to resemble moonshine and floated around the circle. Similar lights were shown over our heads by Thackeray and Charlotte Brontë, both of whom spoke in the direct voice, while the voice of "Znippy," a South Sea Islander, the personal guide of Mrs. Everitt, and the deep sonorous tones of John King, a spirit well known in the early history of Spiritualism as a powerful director of materialisation and physical phenomena generally, became quite familiar to us.

With regard to this direct voice, it was explained by Znippy that the spirit guides draw from all who are present an amount of force with which, by the aid of the medium's organism, they are able to build up the throat and vocal chords necessary for the production of a voice. They do not build up the rest of the body, as is done for materialisations; they only create that part of the human organism which is required for their purpose.

HOME AND THE COALS OF FIRE.

Home was before Mr. Meads' time, but Mr. and Mrs. Everitt told him of an experience they had of his wonderful mediumship in which he placed coals of fire upon Mr. Everitt's head, and they rested there for several seconds without causing any pain or discomfort and without leaving any mark, Home sweeping them back into his hand and throwing them back into the fire.

George Spriggs, Miss Rowan Vincent, Mrs. Lydia Manks, and David Duguid are amongst those whose mediumship is also recalled, and there is a full account, which would alone make this volume worth having—for it is an historical document, not easily accessible—of the levitation of Mrs. Guppy from her house in Highbury to a seance that was being held by Herne and Williams in the presence of some ten sitters three miles away.

On several occasions later Mr. Meads met two other mediums "who in the same mysterious manner were levitated from one place to another, brick walls forming no impediment, without sustaining any ill effects beyond a temporary shock to the nervous system."

"They were David Duguid, who passed through a party wall into a furniture warehouse next door; and F. F. Craddock, whose chair was found empty at the conclusion of a seance, and who was discovered sitting by his own fireside two or three doors farther up the road upon the other side of the way."

And here we must end our quotations from this fascinating book. We fully endorse the publishers' confident prediction that "it will interest all Spiritualists profoundly and should also gain enthusiastic support from the general public."

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The "Miracles" of Beauraing

A BELGIAN KOEPENICH!

BEAURAING, a little village in the heart of the Belgian Ardennes, promises to become a serious rival to Lourdes as a centre for Catholic miracles! It was practically unknown twelve months ago, but on Saturday, August 5, 200,000 pilgrims went to it in sixty special trains and hundreds of motor coaches, while many persons, for reasons of piety and poverty, trudged thither on foot. They had come to see miracles performed and to hear a Special Message to the World from the Virgin Mary!

The central figure in this drama was a 58-year-old Belgian named TILMAN CÔME. No particulars of his personal history are given in the Belgian journals kindly sent us by a *Gazette* reader in Ghent, but one of them gives his photograph, taken on this historic Saturday, and it reveals an ordinary peasant with tousled hair, forehead heavily gnarled and knotted, small screwed-up eyes, a large moustache, and a comical half-smile!

He had announced that he had been cured of a spinal complaint at Beauraing and that the Virgin Mary had given him a secret message of vast importance which was to be broadcast to the people by loud speakers on August 5.

La Libre Belgique describes the event under the following headings:—"The Great Day of the 5th of August at Beauraing."—"Tilman Côme has a Vision."—"The Virgin tells him she desires to have a Chapel opposite the Tree of Apparitions, and shows him the Temple."

Its graphic report (here summarised) says:—

"All last night Beauraing had no rest. Most of its hotels and cafés remained open. Ceaseless chars-a-bancs unloaded their crowds of pilgrims, who went at once to the grotto, where chants had been sung and prayers recited without a break from Friday evening. At dawn, immense parks for motor-cars were filled by vehicles which had come by all the roads from a distance.

"When at six o'clock this morning we reached the enclosure allotted to the press, opposite the convent, a hundred gendarmes on horse and foot were marshalling the queues of praying and singing pilgrims, who moved like a great flood towards the convent garden, into which the maimed and sick were being carried.

"Hundreds of candles were burning on the grotto. 'Ave Marias' were sung, turn about in French, Flemish, and German. Every quarter of an hour more trains arrived. About eight o'clock the sun broke through the morning mists and lit up the tops of the trees.

"Some minutes before nine o'clock there was a commotion before the gate of the little chapel, near which stands the hawthorn bush under which Côme professes to have had his visions. Then the prayers of the sick people became more ardent.

"Côme appears. A gendarme on horseback clears a way for him through the crowd. He arrives before the hawthorn bush, where some doctors are standing. The rosary is recited. We cannot see Côme's face, but suddenly he turns it round, with his eyes towards heaven.

"Instantly the prayers cease. Côme seems to fall into a trance. The silence is complete. All heads are uncovered. Côme murmurs in a deep bass voice some words which we cannot hear. He speaks thus for about ten minutes. Doctors try to provoke reactions on his eyes by touching them with their fingers and by flashing pocket torches. These seem to have no effect. Without flinching he continues to say what we cannot hear.

"Suddenly he is silent. He wipes his forehead. His features relax and, surrounded by doctors, he walks towards the gate.

"A long murmur runs through the crowd. The procession begins to move towards the convent. The extreme tension of the past few minutes is succeeded by relative calm. Chants begin again, and loudspeakers tell the pilgrims who had come by train to make for the railway station.

"Immediately after his trance Côme was questioned by the doctors. He declared that the Virgin had formerly spoken to him under the hawthorn bush and had demanded that a chapel should be built opposite to it. He said that a vision of this beautifully adorned chapel had now been

given to him in detail. He also said the Virgin had demanded an annual pilgrimage to this chapel on May 18.

"He added that he had asked the Virgin for a special grace for the invalids present, but had received no reply. 'Then,' he concluded, 'I saw the Virgin depart accompanied by a multitude of angels who were singing.'"

La Flandre Libérale in its report, says:—

"In a few minutes the whole concern was finished. Côme went back into the convent-school and the immense crowd began to break up. As soon as his 'revelation' became known to the multitude there was a real, a profound, disappointment. That was not unaccompanied by threats against Côme. Everyone demanded to know what was his famous 'secret.' All the pilgrims moved homeward, deeply convinced that they had been hoaxed. The disillusionment of these people was pitiful to witness."

The same newspaper describes an extraordinary incident which is likely to be heard of in the Law Courts. A distinguished Belgian officer motored from Brussels with his wife and a lady friend (all good Catholics) to Beauraing. While he was parking his car, the two ladies entered the chapel to offer their prayers to the Virgin. When they were on their knees, the officer's wife was suddenly struck on the arm. Startled, she turned round and saw "a sort of brute in slippers, wearing a blue and white brassard." He was the verger. He reproached the two ladies for wearing short sleeves, and dragged the officer's wife towards the convent. The verger's wife seized her other arm, digging her nails into it, making it bleed. She also incited the people against her. Blows were struck by persons in the crowd. Her friend tried to intervene but she was similarly assaulted. The Mother Superior disdained her protestations and demands for protection. A priest also refused to intervene. Finally her cries were heard by the officer who came to their rescue. His wife's arms were bleeding, her purse containing 2,000 francs had been stolen. The thief had found 'the miracles of Beauraing' profitable.

In an interview the officer said the outrage was a veritable scandal, and he had placed the facts before the Bishop of Namur. He added:—

"It is high time that this comedy of miracles at Beauraing should cease. It is a good Catholic who says it. The villagers are all seized with a veritable hysteria. They flatter the little 'miracle worker' (one of the group of prattling children who first claimed to see the Virgin). They present her with flowers every day of the week, and this ten-year-old brat marches about like a goddess, with her hair carefully adorned with a permanent wave! The approaches to the sacred enclosure were filled with gutter merchants and pick-pockets. It appears that Monsignor Van Roey prohibited his priests to go to Beauraing, and I am astonished that the civil authorities permitted such an unruly demonstration."

A few miraculous cases were said to have happened during Tilman Côme's trance, but the official organ of *La Société Belgique de Saint-Luc*, composed of 1,200 Catholic doctors, says that no credence can be given to any supernatural explanation of these alleged cures.

The whole affair is a logical sequel to the story which we told in full in our *March Gazette*. A group of five children walked daily to a convent school in the neighbourhood. In its garden was a statue of the Virgin Mary, where the inhabitants were accustomed to kneel, say their prayers, and light candles.

On November 29, 1932, the children declared they had seen the Virgin, who had spoken to them. The news spread like wildfire, some Catholic priests publishing pamphlets about it, laying stress on the claim that the Virgin had said she wanted a Notre Dame built on that spot, and an annual pilgrimage to it instituted. Crowds came from all quarters to see the Virgin, but saw nothing. They declared the phenomena to be a hoax, and said the youngsters were play-acting, as children will. Some told the children to be good and stop their nonsense!

On December 6, however, they said they had seen the Virgin carrying a rosary and asked them to return on the Day of the Immaculate Conception. Critics said that was curious, for there were no rosaries when Mary, the Mother of Jesus, lived on earth, and that she had never heard of the Immaculate Conception, an idea not known in connection with the Christian story until about a hundred years after her death. On December 21, the children reported that the "apparition" had said, "I am the Immaculate Virgin!" On January 3, 25,000 persons gathered around the spot but saw nothing. The children said they then heard the Virgin say some words of adieu.

Tilman Côme evidently thought this was a very fine "stunt," and that he could improve upon it! His effort was truly farcical, but the inhabitants of Beauraing thought it an excellent miracle! Through it unwonted wealth had suddenly poured in upon them. Other poor Belgian villagers are reported to have become jealous. Why, they are asking, should they not also have a miracle, a Notre Dame, and a highly profitable day of pilgrimage once a year?

J.L.

Some Personal Recollections of Jesus of Nazareth.

AS TOLD BY HIS CONTEMPORARIES TO RICHARD PHILLIPS.

"I BEHELD HIM MANY TIMES AND KNEW HIS PARENTS."

WHEN "The Memories of Slathiel," published in our August number, were first printed in this *Gazette* in 1920, a Nottingham correspondent raised the question of how Hebrew spirits of the time of Christ were able to communicate in English—had they been learning our language in the other world? This inquiry was sent to Mr. Phillips, who replied as follows:—

"The Editor of the *Psychic Gazette* asks me to give some information as to the ability of these ancient controls to express themselves in modern English.

"This has puzzled many and will continue to do so. It has puzzled me. I am told that it is the thought that is given me, and that this translates itself in my mind into the language I am most familiar with, without any effort on my part, as I write it just as readily as I do the communication of an English control.

"In that case there would be no need for them to go to the trouble of learning modern English, which they would be unable to speak audibly; and my own acquaintance with Hebrew would be insufficient to enable me to understand them were I to hear them clairaudiently speak in their own language.

"This may not be a satisfactory explanation, but it is the only one I can give. The names I probably receive clairaudiently, as they are mere sounds, and therefore incapable of translation. The thing is a mystery to me as well as to others, but the frequency of the phenomenon has familiarised me with it, and taken off the edge of the wonderfulness."

THE MEMORIES OF MALAKHA.

On the next occasion on which Slathiel, of Capernaum, communicated after he gave his vivid Recollections printed last month, it was merely to introduce Malakha, an Israelitish woman, saying:—

"I, Slathiel, greet thee. I have brought one who knew the prophet of Nazareth better than I did."

Then a different personality revealed herself and inspired Mr. Phillips to set down her story thus:—

"I am a woman of Israel, who knew him you call Christ. I was a native of Nazareth, and dwelt there all my days. I beheld him many times, and knew his parents and brothers and sisters.

"My name is Malakha. I have heard of thy desire to know more of this man, and I will tell thee what I know.

"He was a boy of fifteen or sixteen when I first became acquainted with him. He then wrought at his father's handicraft of a carpenter, making things of wood for husbandmen and householders. I thought him a very quiet youth, and not as others of his age. He was the eldest son, but he had sisters who were older than himself. I knew them all by sight. He lived at Nazareth. He was born there.

"He followed the business of his father till he began preaching. We thought he would be a clever man. His manner of speaking showed he was thinking of the matters of our religion. He had no knowledge of Greek. Very few of us had. I was older than he, and I lived till after his death. His father died before he began his public preaching, and his brothers and sisters lived with their mother, as he had done. After his death she lived with some of these still.

"I have heard him speak in the Synagogue, where he used to go very regularly. When he

began preaching we all thought he would become popular, because he had a very attractive manner. We heard that he wrought many wonderful cures. We never heard of his doing any in Nazareth. We heard about his doings when he went about the country. I have been told that he made people who were sick whole, by a word or a touch.

"I saw him several times after he left Nazareth, as he used to come back to his home there. I thought him a very pious young man, and a very beautiful speaker, but I didn't think of him as the Messiah we all expected. We none of us did at Nazareth. His mother died a few years after her son's death. We saw less of him in Nazareth when he started to preach. It is now so long ago that I have a difficulty in recalling these things. I cannot remember any of his sayings.

"I feel I have not added much to what you have already been told. I know the stories that were told long after his death about his being the son of a virgin mother, but we heard nothing about this in our day, and we do not believe it. This was done after they made a God of him, and wanted to make him different from others.

"He had a few believers in Nazareth, but not many. I mean there were a few who thought he would be Messiah, but when he was put to death they all left off believing in him. I have told thee all. Would that it were more! Let me depart!"

MALAKHA'S SECOND COMMUNICATION.

"I am Malakha. I wish to tell you that I heard Jesus say that his heart was where he had his treasure. He also said, 'Give to the needy, for thou mayest sometime be in need,' and 'Never take the least advantage of any man's ignorance or weakness, for this is displeasing to the righteous Father'; also 'Pay all thy debts to both God and man, and thou shalt be rich, although poor, for the treasure of heaven is for those who do well.'

"My mother knew his mother when she was a girl, and they were friendly together. I said he was the eldest son. He had two sisters older than himself. He had long black hair and a short beard, and was somewhat tall, but not unusually so. He took notice of all children who came to hear him. He told them to walk in the footsteps of the good. If I can remember anything else concerning him I will inform thee of it."

NEW MESSAGE FROM SLATHIEL.

"I have recalled some things which I had forgotten. When Jesus first came to Capernaum he told us that he was sent to set up the Kingdom of Heaven, by which we understood the reign of God instead of a foreign rule. This greatly pleased us, for we desired nothing so much as deliverance from the Romans. But as He took no steps to bring about this deliverance we began to doubt about his being the destined Messiah. He told us that God could bring about his purposes in ways we could not forecast or imagine, and we fully believed this purpose would have been brought about by miracles. Our expectations were vain. He was a teacher of righteousness and not a revolutionist. I think I have told you all I know or can recall.

MALAKHA REMEMBERS OTHER SAYINGS.

"I, Malakha, greet thee! Peace be to thee from the High God and from His Messengers! I come to tell thee that I have remembered other sayings of the prophet of Nazareth:—

- "Give to the needy and thou shalt be succoured in thy need.
- "The heavens are above all, and God is over all.
- "Take heed to thy speech, and thou shalt be considered wise, even though thou be not so.
- "There is more virtue in a good deed than in a long prayer.
- "The best way to serve God is to help his children.
- "Put thy trust in heaven, and thou shalt never be deceived.
- "My work is to bring men to a knowledge of God.

ALAMAH, A LADY OF NAZARETH.

"I am Alamah. Grace and peace to thee! I am one who lived in the days of the prophet of Nazareth, and I have seen him and conversed with him. Truly he was a man of God and a great teacher, a greater than ever arose in Israel. I was then a lady of Nazareth. My

name was Alamah. I heard him and I became an ardent believer in his teaching, feeling in my soul that God was with him. And the teaching of our expounders of the law became a weariness to me, for they were but empty words to me, whilst his were full of life and grace. I learnt from him to regard God as a tender Father. But our people were subject to the Romans, and hated their yoke and desired a deliverer. And they were misled by their scriptures and those who expounded them, and they desired political freedom rather than righteousness. I knew the prophet, and I knew his mother and sisters and brothers. When he left Nazareth I was greatly grieved, for I could not accompany him in his journeyings to and fro about the country. My heart was saddened, but I treasured his sayings and learned from others more regarding his doings in other places. My life was lived in Nazareth, where I continued to dwell. Vainly I try to recall the words that so moved me—they have vanished from my memory. Now I depart!"

"The Problem of Evil"

BY TUDOR A. MORGAN

Herein Mr. Tudor Morgan develops the topic treated in our leading article in the July Gazette, under the same title, on somewhat different lines.

ONE of the reasons we fail to reach bedrock in our search for the Origin of Evil is that we begin with man's freewill. We argue that everything was good and worked perfectly until man arrived at the stage when he could choose to do evil if he wished. And here lies the rub.

Why, after so much care had been lavished on his production, should man have any wish to choose an evil thing? Surely free-will cannot be blamed for man's lapses? Even though temptation may come from spiritual sources the urge to sin is purely a matter of inherited fleshly tendencies.

What is sinning? When a man sins he is obeying an instinct within him to run counter to the Divine Will, a course which our Editor aptly names "selfism." This selfism is held in check only when the spiritual side of man is in the ascendant. Under intellectualism selfism is rampant, and this fact another clue in our search.

Intellect, although a refinement, is physical. Selfism appears in an intellectual, but not in a spiritual, state. Selfism, then, is a physical product. The origin of evil is a principle inherent in matter, but while evil is not peculiar to man alone, sin is. Man is a spiritual being, conscious of God's Will, and also conscious of the natural selfism to which he is heir. Hence he sins only when he consciously permits his selfism to oppose what he knows to be the Divine Will.

Evil has its origin in Creation, and in scientific terminology is called "inertia." Matter is inert. It passively resists all efforts to move it, whether those efforts be from physical or spiritual forces. Organic matter is simply a refined edition of the inorganic, *i.e.*, the electrons of the atom of organic matter move at a speed higher than those of an atom of inorganic matter. The higher the speed of motion of the electrons, the more refined the matter becomes, the opposition to manipulation lessens, and the selfism that is inherently material decreases. This, briefly, is the process at work for the redemption of the world. And the force at work is spirit.

Let us pause for a moment to consider the

composition of our bodies and the history of their evolution. First there is the single cell, a perfect example of selfism. Then there comes the first colony of cells which erects a cellular wall for mutual protection, displaying the first departure from absolute selfism. So the physical process proceeds, until all the self-preservation-seeking cells are co-ordinated by brain and nervous system into a self-preservation-seeking whole. Even the brain, the medium for reducing our thoughts to the level of physical appreciation, is composed of these same self-centred cells. Of what need for wonder, then, that our first, almost unconscious thought is along the lines of selfism?

Fortunately there is another aspect which I have deliberately deferred to accentuate—what is the heredity of the flesh, and what the benediction of the spirit? Two points emerge. The first is that despite the opposition the single cells, at the behest of spirit, have become organised into a form and, under control of the spiritual counterpart of that form, have sunk their individuality in the welfare of the whole. While it is a truism that the whole takes its nature from its parts, it is also true that the whole governs its parts. Hence, as the species increased in complexity, altruism and selfism grew side by side.

The selfism is purely physical in origin and development, while the altruism is a result of the steady pressure of spiritual forces. The response of the organism to this spiritual force produces a more rapid rate of motion of its particles, in other words, refinement of texture. The more the flesh is made to yield to the spirit, the greater and the faster will become this refinement.

St. Paul knew what he was talking about when he urged his flock to mortify their members. Again, in pointing out the development and progression of "Adam" he displayed his knowledge of spiritual verities. While on this subject St. Paul says that when the Second Adam reaches his appointed degree of perfection Christ will be able to hand back to God a kingdom perfected, in which there is no death. The implications of these two statements of St. Paul would fill volumes.

Constant elimination of cells of selfism, and their replacement by cells of altruism will, in time, result in a human body of such refinement that its possessor will, after his allotted term of years, advance into the spiritual world leaving nothing behind him, even as Christ left an empty tomb.

Interesting Reminiscences of a Spiritualist Pioneer.

HOW MRS. BATIE'S MEDIUMSHIP BEGAN.

In our June number Mr. Ben Carter described his recent delightful visit to Mrs. H. L. Batie, "the oldest medium in England," whose portrait we then printed. We are indebted to Mrs. Batie for the following autobiographical notes which we have summarised from her notebook:—

MEMORIES OF CHILDHOOD.

I WAS born on the 12th day of April, 1844, at Gib Farm, Ovenden Wood, Halifax, Yorkshire. There was nothing different about my birth from that of others of my sisters and brothers.

I remember things from a very early age. I have clearly before me the time when I went for the first time to Mount Tabor Wesleyan Sunday School. My mother had made me a dress, tippet, and bonnet out of a beautifully figured royal purple material, that had been my christening robe, and my sister had knitted me a pair of white open-work stockings. I had also a pair of what were then called ankle-band patent leather shoes, and I can tell you I was proud! I was then not quite three years old.

I have a distinct recollection of walking, when I was about four, along the top of one of our fields with my grandmother, and gathering for her a posie of daffodils, cowslips and primroses that blossomed there. The grass was very wet and my new chintz dress got soaked. When we got home my mother took off my dress to dry it and gave me a good spanking! I remember that vividly for mother did not usually smack any of us.

FIRST SIGN OF MEDIUMSHIP.

Not long after that my father came into the house and told mother that one of his horses was sick, had fallen down in the stable, and was dying. I called out to him that the horse would not die but would be standing on its feet again in twenty minutes! My father was vexed at being contradicted and I had to run up the stairs, and he after me. Mother came also and got him back, but gave me a severe scolding. I cried and said that somebody had made me say it. I did not dare to go downstairs again that night and when my sisters came to bed I said, "Did the horse die?" They replied, "No, it was standing sooner than you said it would." That was my very first experience of acting as a medium for, of course, I myself knew nothing about the horse.

MY GRANDFATHER'S SPIRITUAL RETURN.

In July of the same year my grandmother passed away. She was eighty-five years old. I remember going to the funeral with the other children. As we came back home through the fields I gathered a bunch of lovely wild roses, for then the hedges were full of them. Soon after this funeral I saw the spirit of an old man. He seemed to come down through the ceiling upon my bed. He said he was my grandfather—my father's father. He told me many things and showed me how he used to walk when in the earthly body. I fell asleep and forgot all about it, but he often came afterwards, once with the appearance of a man forty years old.

Our family used to meet twice a year, at Midsummer and Christmas, my married brothers and sisters coming with their children, and at our next re-union they were talking about our grandfather. Without a thought I told them all that had happened between him and myself, and they all laughed heartily and said how silly I was, for I was only eleven months old when he died. But father and mother did not laugh. They said everything I had said was true, even my description of grandfather when he was forty years old.

After this my grandfather played a great part in my life, many times wholly unknown to me and when I neither saw nor felt him. It was proved over and over again that he had much to do with my life and managed to do wonderful things for me which I could never explain.

SPEAKING UNDER INSPIRATION.

In course of time I was a Sunday scholar at the Wesleyan Church, then a teacher there, and afterwards in the Bible Class. I put in much time preparing my lessons but every time my turn came to teach my mind was made a blank and I spoke as one inspired. My classes were always full, extra forms being brought in, the Superintendent and his wife attended, and once when the bell rang to discontinue school I found many in the schoolroom

were crying. I asked one older than myself what was the matter and she replied, "You know no one teaches like you do; many times you make us cry; you tell us such grand things." But what these grand things were I never knew. My grandfather told me long afterwards that it was he who had controlled me.

MY FIRST LINK WITH SPIRITUALISM.

About this time I fell ill and did not go to school again. My sister's husband, Henry Ambler, had a brother killed in an accident. Mr. John Culpan, of Halifax, met Henry, and after sympathising with him, told him he should visit Mrs. Illingworth, a medium at Bradford, if he wished to get in touch with his brother. Next time they were both in Bradford on business they visited Mrs. Illingworth, and Henry's dead brother came through to him so clearly, and described every detail of the accident so distinctly, that Henry decided there and then to become a Spiritualist. He did so and was much jeered at by the other business men, but he succeeded in starting them to investigate as he had done.

Henry soon heard there was a very good medium in Huddersfield, named Edward Wood. He found this man was a stonemason by trade, who could neither read nor write. Henry brought him to his house at The Glen, Halifax, every Tuesday afternoon, for meetings, paying all expenses, and then started meetings on Sunday afternoons and evenings. These were well attended, and Mrs. Illingworth and other well-known mediums came occasionally. Some of the business men came on Sunday nights in their carriages, and went away very late for fear of being seen!

This went on for over two years, until the room carpet was worn threadbare. Then my sister suggested that a large room should be rented in the town so that more people could attend. That was done and out of this effort grew one of the first Spiritualist Societies in England. It was afterwards visited by Dr. Peebles, Mrs. Cora Richmond, Mrs. Emma Hardinge Britten, Mr. J. J. Morse, Mr. Gerald Massey, Mr. Prentice Mulford, and many other famous Spiritualists.

AUTOMATIC WRITING.

One of my early experiences was when I was beginning to think things out for myself. One day I had the house to myself, for everyone had gone out, so I went to my room determined to dare all to get at the truth. I took a slate and pencil with me and soon my hand started moving and went so rapidly that I could not stop it. I got alarmed and walked up and down the room. Then I sat down again at the table, picked up the pencil, and soon covered both sides of the slate with what appeared to be scribbles. The pencil dropped, my hand was still, and I was about to clean the slate when right in the centre on one side was this message, "Your brother Tom is here!" I was startled and felt sure I never had a brother Tom; so I thought this was all deception and I would have no more to do with it. But somehow I had an irresistible feeling to try once more when I had an opportunity, and again my hand started moving as before. A mist came over me and I saw faces in it. The slate was soon covered on both sides, and when I tried to read the hurried scribbles I saw clearly before me this message, "Your brother Tom is here. He had no name when he died. Your father wanted him named Joseph, your mother wanted him named Thomas, but he died before he was christened. Ask your mother." Weeks passed before I dare ask my mother, but this straight message would not leave me until I did so, and my mother said the message was every word true. That was a great comfort to me for I had been worrying over what I had once heard a minister say, namely that the devil could appear as an angel of light and deceive the very elect! I decided then that Spiritualism was true.

After this my room became a retreat into the holy silence and I got heaps of writing in prose and verse, all signed by their authors. I had a large drawer full of them. Unhappily when sickening for typhoid fever, to which I thought I might succumb like one of my sisters, I burned them all, as no one knew anything about them but myself. I was then in bed for seven weeks and was unconscious all the time.

MY FIRST TRANCE ADDRESS.

Some time afterwards I met Mrs. Scattergood, a well-known medium, at my sister's. She begged me to go on the platform the next Sunday afternoon, when she was to give the address. She said I would help her with my power. I said I should blush to do such a thing, but she made me promise. I therefore went to the meeting, which began at half past two. When the

congregation was singing the second hymn I fell sound asleep. When I woke up the hands of the clock in the room pointed to five minutes to four. I was horrified and did not know which way to look. But one after another of the audience came up to me and said what a splendid address I had given. I thought they were lying and said to the medium I would never come again. She just laughed, and that vexed me still more. It was only when my mother told me that the talking had been done through my lips that I believed them and calmed down. I did not go among the Spiritualists again for some time. The medium kept begging me to go, saying I had helped her. I have wondered since whether she meant she had helped me!

In due course I went about with Mrs. Scattergood to many places and delivered trance addresses. Somehow my name got into the *Medium and Daybreak* and societies insisted on my taking their services. However much I objected my grandfather made me go, for it was, of course, he who had controlled me, and I was always very pleased afterwards that I had gone.

SPARROWS AND PIGEONS.

The first place I spoke at was Chester-le-Street, and I have reason to remember it. Someone let off a lot of sparrows in the hall in the afternoon and a flock of pigeons at night. That was intended to upset the meetings but the sparrows and pigeons simply flew to the rafters and found a peaceful place for themselves, and my grandfather kept on speaking through me as if nothing had happened.

From there I went to Consett, West Pelton, Birtley, Newcastle-on-Tyne, next to Cumberland, Barrow-in-Furness and then through Lancashire, Yorkshire, and Derbyshire. Sometimes I was away for weeks at a time. I made no charge for speaking, but my expenses were paid, and I was comfortably entertained by people who I am sure put themselves about much to do it.

Mostly we were well received by the people but at New Mills, after the service, we had to run for our lives, clods and stones being thrown at us until we got to the railway station.

Occasional Jottings by X.

COMMUNITY SINGING BY SPIRITUALISTS.

HARMONIOUS conditions at Spiritualistic gatherings are essential to the successful operations of the guides of the presiding medium. Trance and normal utterances, and especially clairvoyance, are much helped by good conditions. The services at Brighton Central Spiritualist Church have for some time been preceded by community singing, which creates happy vibrations between the members of the congregation, and greatly helps the speaker, as the present writer appreciated whilst taking the service there recently. Other churches might well adopt this procedure.

CLAIRVOYANCE BY TELEPHONE.

The late Madame Bishop-Anderson, a well-known medium, whilst in telephonic touch with the writer and others, used sometimes to describe spirits present with her friends at the other end of the wire, and to transmit helpful messages from them. We have always understood that Space, as it obtains in our physical world, makes no difference to the spirit helpers when they endeavour to get in touch with us. Moreover, the electric vibrations of the telephone wires may make some helpful connecting link between the medium and those to whom she is speaking. Who shall say the time will not arrive when private sittings will sometimes be given by telephone!

REINCARNATION OR SPIRIT CONTROL.

Psychic students will perhaps find the following true anecdote amusing:—

"Do you know who your Guides are?" a Theosophist asked a well-known medium. "Oh, yes," said the medium. He then named four or five of them, of different nationalities.

"Ah!" said the Theosophist, triumphantly, "you are deceiving yourself. Each one of your alleged Guides is really your former self in past incarnations. For instance, when you are supposed to be controlled by an East Indian, the wisdom that comes from your lips is the knowledge you gained in that Indian incarnation. So that these so-called Guides of yours are not separate entities at all, but you, living over again for the moment your past lives."

For the moment the medium was taken aback. This indeed was a new idea! How to answer it? Ah! He turned to his wife. "My dear," said he, "how many times has our daughter, who passed over some years ago, controlled me and spoken to you?" "Many times," replied his wife, "and she has spoken to me of matters

All the subjects for the addresses were chosen by the audience after I was on the platform, except when the meetings were placarded before I arrived at the place.

THE UNITED STATES AND CANADA.

Sometime after I was married to Mr. Batie his work became so poor that his two brothers in America thought he would do better out there. So as both his parents and mine had by then passed to the Beyond, we went to America, and we visited many parts of the United States and some parts of Canada, doing our part in spreading the blessed truth.

My great joy on arriving in America was to know that many spirit friends who had never before seen me were able to talk through me and give tests of their survival. I could tell you of many wonderful experiences there. For example the spirit friends told us about a smash that was going to happen in a bank and that saved us a lot of money. Also my husband lost his watch just before a heavy snowstorm which lasted some weeks, and was guided to the very spot where it was lying after the snows had melted away. His spirit guide on this occasion was a Colonel Fulton, who had fought in the Civil War. His family were the finest family I have ever had the pleasure to meet on this earth.

WORK RENEWED IN ENGLAND.

We came home again to England in 1896, and Mr. Batie passed away after a brief illness not long afterwards. Since then his spiritual presence and that of my father have comforted me as nothing else could. I had not been home a week when I was asked to take the services at Winding Road, Halifax, and after that I was called upon every Sunday, and many societies will remember what good times we had together. I beg to assure all who entertained me that my love and best wishes have never left them, and in all my daily devotions I have never forgotten to ask the angels to bless and cheer them on their way.

And now my sunset days are all the sweeter because I have met them and proved what good souls there are on this earth ready at all times to help and bless others!

you knew nothing about." "Then," said the medium turning to the Theosophist, "answer me this: Am I a reincarnation of my daughter or is she a reincarnation of me?"

It was the Theosophist's turn to feel puzzled. "Umph!" said he at last, "I must confess I had never looked at it that way."

"Well," said the medium, "kindly think it out, and when you have found an answer come and see me again." "I will!" said the Theosophist warmly, but he never did!



LIFE STORIES BY ANCIENT SPIRITS.

NEXT month we shall begin the publication of many fascinating life stories psychically told to Mr. Richard Phillips by Persians and Egyptians, Greeks and Babylonians, Chaldeans and Ethiopians, who lived on earth thousands of years ago, but who "can visit this world still, and behold all nations."

They are deeply interesting personal narratives, which throw much light on the life and times of the various personages who communicated, and furnish us with a wonderfully vivid link with human beings who lived in distant climes and forgotten ages.

They are probably the most remarkable documents of their kind, and ought to be carefully preserved for future reference, as they have never been printed in any volume.

Our October number will contain autobiographical sketches of life on both sides of the Vale dictated by DANOORA, a woman of Persia; CALAMIEL, the daughter of a Chaldean peasant; ALTAMAH, an Assyrian (one of four wives); ATOLDE PEOL, the daughter of a Persian noble; and TERSHAST MELETH, a Chief of the Magi.

This intensely interesting series will continue for about six months, and the "Gazettes" in which they will appear should be ordered in advance.



By two wings a man is lifted up from things earthly, namely by Simplicity and Purity. Simplicity ought to be in our intention, purity in our affections. Simplicity doth tend toward God, purity doth apprehend and taste Him.—*Thomas à Kempis.*

September.

Day of month.	It's
1	Ar
2	Mo
3	Th
4	Th
5	Tu
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17	

CONAN DOYLE MEMORIAL

CALENDAR

September

September

Day of
month.

- 1 It's up and away from our work to-day,
For the breeze sweeps over the down;
And its hey for a game where the gorse
blossoms flame,
And the bracken is bronzing to brown.
"A Lay of the Links."
- 2 Modesty and a humble mind are the very first
and rarest gifts in page or squire.
Lady Loring in "The White Company."
- 3 There is much in the prospects of this world
to set a man's heart singing.
"The Stark Munro Letters."
- 4 The subject of psychical research is one upon
which I have thought more, and about which
I have been slower to form my opinion than
upon any other subject whatever.
"The New Revelation."
Battle of the Marne, 1914.
- 5 The moral effect of the battle of the Marne
was greater than its material gains. It was
the first time since the days of the great
Napoleon that a Prussian army had been
turned and driven.
"The British Campaign in France."
- 6 Go into the Abbey and think, and as the
Nation's past is borne in upon you, you will
have no fear for its future. A Duet.
- 7 The very point which appears to complicate
a mystery is the one which is most likely to
elucidate it.
Holmes in "The Hound of the Baskervilles."
- 8 It's my experience that if a man will not
speak the truth he will not swear the truth.
Brigadier Gerard.
- 9 O Bigotry, you crowning sin!
All evil that a man can do
Has earthly bounds, nor can begin
To match the mischief done by you.
"The Bigot."
- 10 "You have had no great truck with the
world," the landlady at the Pied Merlin said
to Alleyne in a motherly way, "or you would
have learned that it is the small men, and not
the great, who hold their noses in the air."
"The White Company."
- 11 With the actual certainty of a definite life
after death, and a sure sense of responsibility
for our own spiritual development, there will
come the greatest re-inforcement of morality
the human race has ever known.
"The Vital Message."
- 12 Lord Oxford and Asquith born, Sept. 12, 1852.
Lord Oxford and Asquith was a naturally
sweet-natured man, but under that gentleness
there lay judgment and firmness, as was
shown at the great crisis of history.
"Memories and Adventures."
- 13 All recent discoveries are insignificant beside
a development which shows us a new form of
matter (ectoplasm), with unheard-of properties
lying latent in all probability within each of us.
"The Edge of the Unknown."
- 14 To be charitable to the uncharitable is surely
the crown of virtue.
"Through the Magic Door."
- 15 When our souls are filled with fear,
When the path is dull and drear,
When the wine is chill and strong,
When the way is rough and long,
Take heart.
"Collected Poems."
- 16 The man who has said all he has to say
has invariably said too much.
"Through the Magic Door."
- 17 Ira E. Davenport born, September 17, 1839.
While the Davenport Brothers were in Paris,
Hamilton, the successor of the celebrated
conjurer Houdin, visited them, and in a

Day of
month.

- letter to a Paris newspaper said, "The
phenomena surpassed my expectations. I
consider it my duty to say they are
inexplicable." "The History of Spiritualism."
- 18 Sir Arthur married Miss Jean Leckie,
September 18, 1907.
There are some things which one feels too
intimately to be able to express, and I can
only say that the years have passed without
one shadow coming to mar even for a moment
the sunshine of my Indian summer, which
now deepens to a golden autumn.
"Memories and Adventures."
- 19 I do not think good work is often overlooked
"Through the Magic Door."
- 20 "Waterloo," produced by Sir Henry Irving,
1894.
Corporal Brewster (aged 96), staggering to his
feet and suddenly flashing out into his old
soldierly figure: "The Guards need powder,
and by God they shall have it." (Falls back
into the chair.)
Sergt. MacDonald: "The 3rd Guards have a
full muster now." "Waterloo."
- 21 H. G. Wells born, September 21, 1866.
Wells is one of the great fruits which popular
education has given us, since he came, as he
is proud to state, from the heart of the people.
"Memories and Adventures."
- 22 The British Cruisers "Hooze," "Cressy" and
"Aboukir" torpedoed, September 22, 1914.
There was no provision by which the lives of
the men could be saved. I opened an
agitation, the final result of which was a
provision of collars, safety waistcoats and a
better supply of boats.
"Memories and Adventures."
- 23 Opinion is slow to form, but it sets true at
last.
"Through the Magic Door."
- 24 A man or a nation is not placed upon this
earth to do merely what is pleasant and what
is profitable.
Col. Cochrane in "The Tragedy of the
Korosko."
- 25 The unknown and the marvellous press upon
us from all sides.
"Memories and Adventures."
- 26 I have a strong belief in the critical discern-
ment of the public.
"Through the Magic Door."
- 27 A man is punished for private libel, but a
man may perpetuate international libel, a
very heinous and far-reaching offence, and
there is no law in the world which can punish
him.
"The Stark Munro Letters."
- 28 Davenport Brothers' first London seance,
September 28, 1864.
It is a sad reflection that the Davenports—
probably the greatest mediums of their kind
the world has ever seen—suffered throughout
their lives from brutal opposition and even
persecution.
"The History of Spiritualism."
- 29 Electioneering is a vile business, though no
doubt it is chastening in its effects.
"Memories and Adventures."
- 30 Eve of Breaking the Hindenburg Line, 1918.
The whole eastern horizon was yellow-red
with gunfire, and the distant roar of the
artillery preparation was like the Atlantic
surge upon a rock-bound coast. It was
wonderful and awesome, the eve of the day
of judgment, when Germany's last solid
defence was to be smashed.
"Breaking the Hindenburg Line."

Spirit Teachings for the Present Times.—XIII.

TAKEN DOWN INSPIRATIONALLY BY CORDELIA GRYLLS.

In the early part of 1922, a Spirit came to me once a week and gave me dictation. The signature was always "Laus Deo."—C. G.

THE NEED FOR COMPLETE PASSIVITY.

IN coming into your surroundings a spirit friend finds a mass of grey matter upon which he has to impinge his thoughts. The first difficulty he encounters in trying to convey his thoughts to the embodied mind he wishes to reach is to empty that mind of every other thought the vibration of which would interfere with the vibration of his own thought. One thing that affects and spoils the right conditions for inter-communication is when the medium desires to assist the completion of a sentence by using his or her own brain, instead of keeping it in a state of complete passivity. It is better not to read the writing, or to try and take in the purport of the sentences given, but to be a listener and a channel only.

Like fir-cones that fall from the trees to the ground are the thoughts that fall from us to you. It is a homely illustration, and shows you we have been not unmindful of our medium, for we have seen you gathering these little gifts of nature for your hearth. Now try and garner our thoughts.

THE DIVINITY OF MAN.

Man, divine as well as human, is the teaching we wish to insist upon. To you and those like you, to whom this idea is familiar, we need not point out the significance of this fundamental truth. But the world at large, how does it think of its existence? Men and women speak of themselves as human. Do they also speak of themselves as divine? If not, why not? Ask a thoughtful man, whence comes he? What will he reply? "From God," it is possible he will say. Well, then, ask him, "Are you not also divine?" "Are you not also spirit, as God is spirit?" What he calls his soul, is that not from God, therefore divine? Is his body he? Ask him, make him think a minute, is his body he? He knows it is buried after death; his soul, does that die too? If it is from God, can it die? If it die not, it must be eternal, as the God from whom it came. "LAUS DEO."

HOW SPIRIT ILLUMINATES MATTER.

Nothing disturbs the condition necessary for thought transmission so much as too great anxiety to obtain results. Therefore, have no fears, no anxiety, only wait; be passive and listen. Be like a pool that reflects the beam of light from above. As light penetrates darkness, so does spirit illuminate matter; it is the letting in of the light that turns darkness into light; it is the letting in of the spiritual that turns materialism into spirituality, and cleanses the soul from ignorance. And with the darkness of ignorance will vanish sin and crime. Towards the light the flower turns; towards the light mankind will turn—the light that floods the depths of man's ignorance of spiritual truth, revealing to him his origin, the purpose of his sojourn in the prison of matter, the glorious end towards which he is travelling.

LET YOUR LIGHT SHINE!

Light, more light, is the cry. Light more light is the gift countless ones are now shedding on earth from spiritual realms. The light needs to find those on earth who will reflect it. To reflect light the mirror must be spotless, the pool must be still. Let your light, therefore, shine

as it can only shine from an unsullied surface, an unruffled surface. We need the unsullied, we need the unruffled. Then will come the radiance of God's light, driving out darkness, ignorance and sin. *To God be praise!* "LAUS DEO."

LIFT UP YOUR THOUGHTS!

I will give you a few conditions requisite for successful communication. In the first place, there must be a listening attitude; the whole being must be uplifted to catch the whisper that would penetrate the mind embodied from the mind disembodied. As the transmitter thinks, the thought must reach the receiver, or the thought will be deflected in its passage, and will be the thought, not of the disembodied, but of the embodied, distorting and not registering correctly. What is thought? Ah, you yourself cannot answer this. Thought is the activity of the spirit, its occupation, its joy. Do I say joy? Yea, for the pure, the loving, thought is a joyful activity. You have read of other spirit thoughts that are far removed from joy, for the thoughts of those spirits are the continuation of the earthly thoughts that occupied their minds before they passed into the world where thoughts are things, and recognised as such. We can blend our thoughts with the thought substance that surrounds you and thus penetrate your physical brain; but only when you lift your thoughts to this level where all is loving, all is peaceful. Should your thoughts lack these qualities, the conditions will be inharmonious, the result distorted. Peace, therefore, is the condition we speak of to-night. Be at peace with all, peace within yourself, then will those who dwell in peace overshadow you, and the harmonious vibrations will carry our thoughts to your inner ear. Oh, peace, peace, little you on earth know the meaning of the blessed word, but by lifting yourselves in spirit to those who dwell in perpetual peace may you obtain the reflection of this peace in your oft-disturbed intranquil lives. Turn to us, then, as you desire this beauteous quality to flood your spirit, and we will answer and bring to you the Father's peace, the peace of God, which passeth understanding. "LAUS DEO."

Note.—A further instalment of these Spirit Teachings by "Laus Deo" will be given next month.

"THE QUESTION OF FREE WILL."

(Letter to the Editor).

Dunedin, July 9, 1933.

DEAR SIR,—In your June number a Spiritualist correspondent quoted "the seemingly contradictory ideas" on this subject expressed by Goethe and Andrew Jackson Davis, and asked how they could be harmonised.

The answer is simple, though perhaps it declares the Love of God to be too great for the mortal mind of man to conceive:—"Now are we sons of God." Not when we die, but now. Therefore the father and mother of a child only produce the vehicle. God's loving care of His child is so great that never is he allowed in reality to drift beyond the reach of His ever encircling arms. The child often appears to drift, but he is only meeting an experience, an education, which it is necessary he should have. Nor is he ever judged by this experience, but only by his thoughts and intentions while going through it.

Everything in life is ordained for every child, and yet his spiritual free will is wholly unimpaired. In love of my boy I send him to school and though he may weep over his lessons I do not relieve him, but rather encourage him to perfect himself, despite the fact that all his lessons are set for him to learn. I do not expect him to take away any of these lessons when he leaves school; what I look for is a cultivated mind as a result of these lessons. Mind is the all there ever can be, even in the goal called Heaven.—I am, etc., "SIMON."

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Sept. 3rd—11 a.m.—Rev. C. Drayton Thomas Mrs. K. Fillmore
6.30 p.m.—Mr. Maurice Barbanell Mrs. E. Roberts

Sept. 10th—11 a.m.—Mr. R. Dimsdale Stocker Mr. T. Wyatt
6.30 p.m.—Mr. Percy Scholey Mrs. Annie Johnson

Sept. 17th—11 a.m.—Mr. Lewis Jefferson Mrs. Esta Cassel
6.30 p.m.—Mrs. St. Clair Stobart Mrs. Helen Spiers

Sept. 24th—11 a.m.—Dr. H. P. Shastri Mr. Glover Botham
6.30 p.m.—Mr. Ernest Hunt Mrs. Hirst

A Children's Service will be held on the 1st Sunday in every month at 3 p.m. (commencing Sunday, October 1st). Parents and friends welcome.

Brief Notices of New Books

SCIENCE AND HEALTH. (Revised.) Mary Baker Eddy. Wright & Brown. 2/6. A series of automatic writings through the hand of Alma Morrow.

Mrs. Eddy's presumed spirit here writes by way of introduction: "I have come again to earth to right the wrongs I have done. Through the hand of this young woman I propose to redeem myself. She has the courage and honesty to repossess my flock—to bring them back from the blind by-ways into which they have strayed. When I have completed this book and it is published I shall write others, telling of my awful agony and grief in the Astral World."

Mrs. Eddy, among other things, completely repudiates her chapter in the old Christian Science text-book entitled: "Christian Science versus Spiritualism." She says: "Take that chapter and cast it aside as a moth-eaten theory."

The automatic script is typical of Mrs. Eddy's style, and will no doubt come as a surprise to many Christian Scientists.

A CHALLENGE TO SCEPTICS. Compiled and edited by Frederic H. Wood, Mus. Doc. The Two Worlds Publishing Company, Ltd. 1/-.

This is a second selection of articles on the Rosemary Records, with some interesting illustrations. Rosemary's mediumship is of the type known as partial trance, during which she writes, sees clairvoyantly, and hears clairaudiently. Her clairvoyance includes symbolic pictures, scenes in the Spirit-world, etheric impressions of past events, visual memories of spirit-communicators, descriptions of spirit visitors, visual object-tests of such visitors, and examples of what is known as "travelling-clairvoyance," or presentiments of incidents occurring simultaneously elsewhere. Her clairaudience includes messages received from discarnate people, and also the now famous Ancient Egyptian Language-tests, which have caused so much discussion. We are given glimpses of ancient Egypt and the lower spheres of the spirit-world. The higher guides in the spheres beyond are also dealt with. The examples given of Language-tests are exceptionally striking and interesting.

In seventy-six pages the sceptic will find sufficient evidence of survival, and enough spiritual teaching, to make him reconsider his attitude with regard to modern Spiritualism, if not to convert him to a firm belief, whilst the believer will add to his knowledge much of great value.

PERCEPTS AND PRECEPTS. From a Rustic's Pen. Edited by B. H. Piercy. L. N. Fowler & Co. 2/6.

The author, once a convinced materialist, now upholds Spiritualism, but critically analyses opinions both for and against, giving excerpts from modern writers and ancient philosophers. His tolerance and breadth of vision will greatly appeal to pros and antis alike, and will show that although we are far from solving the riddle of existence, there must be a hereafter.

G. DE B.

I thought that my voyage had come to its end, at the last limit of my power—that the path was closed. But I find that Thy will knows no end in me. And when old words die out on the tongue, new melodies break from the heart; and where the old tracks are lost new country is revealed, with its wonders.—*Rabindranath Tagore.*

Testimonial to William Hope.

The Rev. Charles L. Tweedale and Mrs. Margaret Tweedale will be open to receive donations during the next month from those who have received consolation through the wonderful gifts of the late William Hope.

These donations will be placed at the disposal of Mrs. Hope. A receipt will be sent to each donor, a list of names published, and the amount handed personally to Mrs. Hope and a receipt obtained.

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SPIRITUAL HEALING IN THE MIDLANDS.

Mr. H. SHACKLETON, Middlesborough, sends us some interesting details of the mediumship of a young man named McPherson who has been giving successful healing treatments in visits to Huddersfield, Barnsley, Scarborough, Whitby and Middlesborough. One of his spirit guides is a Zulu, named Umblimbrow, who declares:—"The divine link between God and humanity will not be made so much through clairvoyance or other psychic phenomena but by the divine healing of sick, afflicted, and deformed persons whose cases, sometimes of many years standing, have baffled the medical faculty." The control for healing is an Indian named "Red Cloud" whose diagnoses have been remarkably correct. Some opposition has been encountered from non-Spiritualists who "came to laugh, mock, and ridicule" but went home in deep thought after witnessing the powers of the Spirit.

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OUR READERS' TESTIMONIES.

A New Zealand Subscriber:—"Your latest issue (June) is about the best you have ever put out. 'Carry on!' is the great slogan. Best of wishes and regards."

An Australian Subscriber:—"I have just finished reading the Gazette for last month. I regard it as superlatively good, indeed the finest edition I have ever encountered. With other readers I greatly appreciate your Conan Doyle Memorial Calendar, containing as it does each month fine literary excerpts from one of the immortal Chieftains of Spiritualism."

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The "Occult Review" will appear, dating from this month, with the new title "The London Forum."

The Survival League is opening a Psychical Research Laboratory for the study of mediumship, and Mr. H. Dennis Bradley has been elected a Member of Committee.

Miss Geraldine Cummins, who received inspirationally "The Scripts of Cleophas," is publishing shortly through Riders "The Great Days of Ephesus," which will reveal the drama behind the First and Second Epistles to the Corinthians.

Dr. Nandor Fodor, an American citizen at present resident in England, has compiled and edited an "Encyclopaedia of Psychic Science," which will be published in the late autumn at 30/- net.

NOTABLE BOOKS FOR EVERY SPIRITUALIST'S LIBRARY

Works by Sir Arthur Conan Doyle

THE VITAL MESSAGE	3/9	OUR AMERICAN ADVENTURE	11/-
THE NEW REVELATION	3/9	OUR SECOND AMERICAN AD- VENTURE	11/-
PHENEAS SPEAKS	3/9	MEMORIES AND ADVENTURES	21/-
THE WANDERINGS OF A SPIRIT- UALIST	6/6	HISTORY OF SPIRITUALISM (2 vols.)	22/-
THE EDGE OF THE UNKNOWN	7/6		
PROOF. By the Rev. V. G. Duncan	5/6	ON THE EDGE OF THE ETHERIC. By J. Arthur Findlay	4/-
DEATH CANNOT SEVER. By the Right Rev. Norman MacLean	4/-	WE ARE HERE. By Judge Dahl	3/10
MAN'S SURVIVAL AFTER DEATH. By the Rev. Chas. L. Tweedale	11/-	RAYMOND REVISED. By Sir Oliver Lodge	6/6
LIFE BEYOND DEATH, WITH EVIDENCE. By the Rev. C. Drayton Thomas	4/-	THROUGH THE MISTS. By Robert James Lees	5/6
HEALING THROUGH SPIRIT AGENCY. By R. H. Saunders	4/-	LETTERS FROM A LIVING DEAD MAN. By Elsa Barker.	3/9
POLYGLOT MEDIUMSHIP. By Professor Ernesto Bozzano	5/6	ETHERIC VISION. By H. D. Thorpe	3/9
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For particulars of the work of the Society, classes etc. write the hon. Sec. Miss
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